nobody to accept or refuse it. All the time it was.
only the immutable superconscient Reality that at
all existed; the bondage and release were only
appearances, not a reality. All attachment to world-
existence is an illusion, but the call for liberation
is also a circumstance of the illusion; it is something
that was created in Maya which by its liberation is.
extinguished in Maya. But this nullification cannot
be compelled to stop short in its devastating
advance at the boundary fixed for it by a spiritual
Illusionism. For if all other experiences of the
individual consciousness in the universe are
illusions, then what guarantee is there that its
spiritual experiences are not illusions, including-
even its absorbed self-experience of the supreme Self
which is conceded to us as utterly real? For if
cosmos is untrue, our experience of the cosmic con-
sciousness, of the universal Self, of Brahman as all
these beings or as the self of all these beings, the
One in all, all in the One has no secure foundation,
since it reposes in one of its terms on an illusion,.
on a construction of Maya. That term, the cosmic
term, has to crumble, for all these beings which
we saw as the Brahman were illusions; then what

is our assurance of our experience of the other
term, the pure Self, the silent, static or absolute
Reality, since that too comes to us in a mind
moulded of delusion and formed in a body created
by an Illusion? An overwhelming self-evident
convincingness, an experience of absolute authenti-
city in the realisation or experience is not an